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## BRIEF NOTES

### *Ancient Teimâ and Babylonia*

An Aramaic inscription found at Teimâ, Arabia, is the source of our knowledge of the influence of Egypt and particularly Babylonia upon ancient Teimâ at the beginning of the 5th Century B. C. See Cooke, *North Semitic Inscriptions*, pp. 195-199. Delitzsch in *Wo lag das Paradies?*, pp. 301ff, shows the connection between Arabian Taimâ', Biblical Têmâ' and Assyrian <sup>al</sup>*Te-ma-a*, from which is derived the Gentilic term <sup>al</sup>*Te-ma-a-a*, mentioned by Tiglathpileser IV in the 8th Century B. C. Teimâ was recognized as an important city in antiquity and is called Θαιμα on Ptolemy's map of Arabia Felix. Hogarth in *The Penetration of Arabia*, p. 280, emphasizes the fact that Teimâ was 'on the old route from the Gulf of Akabah to the Persian Gulf' and 'a dividing point of roads from Petra to Gerra in the east and Sheba in the south.'

A tablet in the Goucher College Babylonian Collection is of unusual interest in this connection. It shows that a man was sent on a journey from Babylonia to <sup>mat</sup>*Te-ma-a* in the 6th Century B. C. The term <sup>mat</sup>*Te-ma-a* is equivalent to 'the land of Tema' found in Isaiah 21.14. Cyrus in his Chronicle states that Nabonidus was in <sup>al</sup>*Te-ma-a* in the 7th, 9th, 10th and 11th years of his reign. Cf. *TSBA*, Vol. 8, pp. 139-176, and *KB*, Band 3, 2. Hälfte, pp. 128-135. Up to the present the <sup>al</sup>*Te-ma-a* of this Chronicle has not been connected with Arabian Teimâ. Cf. Tiele, *Babylonisch-Assyrische Geschichte*, Part 1, p. 470f. However, the clear intimation of the record is that Nabonidus was outside of <sup>mat</sup>*Akkadu* in the years mentioned, and as a result certain religious ceremonies were not performed in Babylon. Furthermore, Nabonidus is not mentioned as taking part in the mourning in Akkad for his mother who died in the 9th year of his reign.

Three Yale documents throw additional light upon the situation. Text 134 in *YBT*, Vol. 6, dated in the 10th year of Nabonidus, indicates that food for the king was taken to <sup>mat</sup>*Te-ma-a*. Texts 11 and 150 in the same volume are royal leases of land. The former, dated in the 1st year of Nabonidus, was obtained from the king himself. The latter, dated in the 11th year, was obtained from Belshazzar. Thus all the documentary evidence now at our

disposal tends to confirm the conclusion that Nabonidus was absent from Babylonia during at least a part of the 7th, 9th, 10th and 11th years of his reign. It seems to the writer not only possible but highly probable that the <sup>al</sup>*Te-ma-a* visited by Nabonidus was ancient Teimâ in Arabia. That the Neo-Babylonian empire included a large part of Arabia is not unlikely. Nabonidus may have looked after administrative affairs in Arabia, while Belshazzar, as crown prince, directed the government at home. Such a situation would be entirely in harmony with the high position accorded Belshazzar as the second ruler in the kingdom. We can only infer that a close relationship existed between ancient Teimâ and Babylonia. This preliminary note will be followed by a fuller discussion in a future number of the JOURNAL.

RAYMOND P. DOUGHERTY

Goucher College

#### *Note on Māgadhi ahake*

V. S. Sukthankar, *JAOS* 40, p. 253, while discussing *Māgadhi ahake* and noting that Pischel brackets the form as not being actually quotable, overlooks the fact that thirteen years ago I pointed out in *Indogermanische Forschungen* 23. 129 f. that as a matter of fact it occurs a few times in the Devanāgarī redaction of the *Śakuntalā*: see Monier Williams' edition, pp. 218, 219, 221, and Goḍābole's edition (1891), pp. 183, 184; and note the comment of Rāghavaghaṭṭa: *ahake*: 'ham. 'Aham arthe 'hake hage' ity ukteḥ.

TRUMAN MICHELSON

Bureau of American Ethnology,  
Washington, D. C.

#### *A New Creation Story*

In a volume of tablets published by H. F. Lutz (*Selected Sumerian and Babylonian Texts*. PBS, Vol. I, Pt. 2) are found two very important documents which have hitherto escaped the attention of scholars. The first (No. 103), referring to the Fall of Man, will probably appear in *ATSL*. I am here giving a summary of the contents of the second (No. 105); a complete discussion of it will be found in a future issue of this JOURNAL. It is a creation story, notwithstanding the fact that Eridu appears to be regarded